

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

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## A DISCOURSE

BY PRESIDENT AMASA M. LYMAN, DELIVERED IN SOUTHAMPTON, SUNDAY,  
APRIL 13TH, 1862.

(Reported by E. L. Sloan.)

I feel grateful, my friends, for the opportunity I enjoy of meeting with you here, for it is a matter that has been questionable in my own mind for some time, as the term of my remaining in the country is nearly expired; and I sincerely trust that the short time we may be together will not be altogether unprofitably spent.

The truth which we have to learn is ever and always the same, when considered as a whole, and, when we begin to contemplate it in the details of its application, it becomes exceedingly varied, and to the untaught mind more or less difficult. The object of all our efforts should ever be, in struggling for the acquisition of knowledge, or in the use of any knowledge we may possess or have acquired, to free the truth around us from everything but its own native simplicity, that it may become the easier of comprehension and have a more direct application to ourselves for our benefit and the benefit of others. People may talk about truth, and when speaking of it, as it presents itself in certain forms to them, may regard it as not having entered within the sphere of religion, but to exist and operate outside that sacred circle. This, however, is simply the result of the influence of our prepossessions, the pre-

judices of our education. To become free from every false impression resulting from any influence that may have existed around us, is the object of our labor and living, the reason why we are constituted as we are, however much we may fall short of appreciating this truth that relates so directly to ourselves.

It is, then, a course of plain, simple, direct reasoning, that can address itself to our understanding in a way to practically benefit us, that we need. We may be devoted and devout worshippers, and still be guilty of gross idolatry—that is, not worship the only living and true God whom to know is life eternal. We have a notion, perhaps, that there are none guilty of idolatry but they who have an image before which they bow down to worship—that unless this should be their condition they could not be idolaters, that Bible reading people could not be idolaters! What makes a man an idolator who bows down to wood and stone, to the workmanship of his own hands, the thing he had himself fashioned and formed? It is his bestowing upon that senseless object the adoration and worship that should be bestowed upon God alone; pouring out the soul's inmost affections, the heart's

warmest devotions in a worship that is, to a certain extent, a lie. What makes it false? The simple fact that he worships as God something that is not God: so there is a falsehood in the action itself. This makes a man an idolator when tried by the standard of the Gospel, which says he must not have any object of adoration between himself and God his Father in heaven.

If this course of action constitutes a man an idolator, what is the character of the worship of that individual who does not bow down to an idol of wood or stone, but, perchance, contributes of his means regularly to sustain religious institutions and is scrupulously constant and unremitting in his attendance on a place of worship? Before going farther, let us ask what are the feelings with which thousands of such devoted worshippers perform their worship? In the first place they say they believe in God and in his Son Jesus Christ. But, how do they believe in Jesus? Rather than institute a criticism, let us inquire on this wise, What must I believe to believe in the Lord Jesus savingly, so that my belief may bring me into possession of all that he has promised to the believer? What I believe will not have anything to do with what other people believe; but if we can ascertain what we must believe in order to be acceptable to the Lord Jesus, and that will be conducive to our receiving the blessings of salvation we will have the advantage of knowing what we ought to do; and if any should see in the light in which we see, and understand as we understand, they will be in a position to be blessed as well as us with the blessings of salvation for themselves.

I do not know that there is anything more important to talk about than a belief in Jesus, from the fact that there is so much importance attached to it, not only by the declarations which Jesus and his Apostles made, but by the manner in which it is treated by the world of mankind to-day. If we were to travel out to-day, and make ourselves a part of the various assemblies gathered together for worship throughout this and other lands, we would hear it declared, iterated and reiterated that if we would believe on the Lord Jesus we should be saved. Is this statement

not true? It is true: if we believe on the Lord Jesus as we should we can be saved. Without believing on him we are not saved, and we can never be saved until we are saved by believing on him. How much must we believe, and what are some of the things we must believe in believing on Jesus? I might believe that such a man lived as Jesus of Nazareth, that he was poor, persecuted, hated, smitten and put to a cruel and shameful death; but is it simply believing this that is to bring me within the saving influence of what he said, taught and performed for the salvation of fallen humanity? The streets of our cities are teeming with thousands who believe all this and more, yet where do we find them if we follow their footsteps as they urge their way onward through the path of life? There is no deception but which, at times and places, we will find them parties to; nothing so low, mean, grovelling, vile and damning but what we will find them guilty of. We find among them men who should be filled with the spirit of kindness and charity preying upon their fellow-men, regarding their brethren as created merely for the matter of their convenience; and this in a land of Christians, and among a people who profess to believe on the Lord Jesus, and who worship with apparent devotion to their religion!

What, then, should we believe? In the first place it is necessary—and this declaration is a general one—it is necessary that we should believe in the Lord Jesus as he was, is and will be. There is a reason why we should not only believe in him but believe in him aright, and that reason is, that belief in him is the first stepping-stone to the acquirement of that knowledge without which you nor I cannot be saved. The Apostles did not preach merely to get people baptized and associated together as the Church of Christ throughout the earth, but that people should believe in the Lord Jesus because it was needful that they should know him after a time and his Father who had sent him into the world.

The Son of God was "a man of sorrow and acquainted with grief," him of whom it was said that the sins of the world were laid upon him. What was

the nature of the great burthen that was laid upon him? Why, that he should teach mankind the truth; and the principal, leading truth, that lends the brightest lustre to the constellation of truths which he taught to man was, that he should believe and be baptized and be saved. Somebody will, perhaps, get crazy about being plunged into water that the guilty stain may be washed away independent of a practical application of the principles he taught that man might be raised from a condition of degradation and death to one of purity and life. But God never contemplated such a doctrine; Jesus contemplated no such thing. If he had he would have told us that such was the case. But he did not do so; the Scriptures do not inform us that he said so. He said to his Apostles, "Go and preach the Gospel." In that there is all that is requisite for the salvation of humanity; all that ever was, is to-day or ever will be requisite in the boundless and interminable future that stretches before us, was involved in it. He said, "Preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be—" What? Why, what he was before—damned. Damned because Heaven's fiat was that every soul should be damned? No; but because they are in darkness and in doubt; because their souls are fettered with the bonds of ignorance which binds them with the power of death in regions of rayless gloom. The soul that believes begins to see and realize the dawning of a day that is to grow brighter and brighter from morning's gentle twilight till the source of light reaches its zenith, and its meridian glory is shed upon the emancipated soul, cheering his pathway to endless life and happiness with the glory of eternity. And as he travels on the prospect before him opens with renewed beauty and effulgence; he gathers to himself rich truths from the exhaustless stores within his reach, and continues his career onwards and upwards, ever sustained and blessed by the vivifying power that has been steadily developing his constitutional capacity till he is clothed upon with the habiliments of light and glory a redeemed and exalted son of God. Men

were and are required to believe in the Lord Jesus that they might approximate to this condition. The entrance, then, to this great work is belief in Jesus; but, suppose we were to ask our friend to-day, How must we believe? "Why; just as the preacher tells you." But if he were not to preach Jesus truthfully, what would be the result of your believing? Simply, if he be in error you would be in error too; and if he were involved in the results of that disappointment you would be the same.

That we may understand how to be believers in the Lord Jesus as he was and is, we will follow the chain of history given us in the Scriptures. It is taught by religious teachers that we have simply to believe in Jesus, that he has laid down his life, shed his blood for us; and that if we do so our sins will be washed away. If this is right we should know of it. We will look in the Scriptures for it; and if we pore over its pages from the commencement till the consummation at Calvary, do we find that Jesus tells us in so much as has reached us that he would shed his blood and that we, by simply saying that we believe in that fact, should be cleansed from sin? Did he preach such a doctrine to the world? We want to know, for our salvation is at stake. The Scriptures do not tell us that Jesus ever said so. But, did the Apostle not say that he with others were cleansed from their sins by the blood of Jesus? Yes, but there was a wide margin of difference between this Apostle and the bulk of mankind. He believed in Jesus as he had seen him, had been with him and heard his teachings, and had made that belief *perfect by his obedience to the principles taught*. Thus he believed in him, and became cleansed from his sins by this belief. I would desire to see the world of mankind cleansed from their sins upon the same principle. Let the same obedience have its influence upon the regulation of your actions and mine, and we, as well as him, will know and understand the nature and effects of that belief and be able to testify that we are cleansed from our sins and to declare that Jesus is the Son of God.

When the Savior sent his Apostles to proclaim salvation to a fallen world he did not say to them, Whosoever pro-



fesseth to believe, no matter if they do not keep my commandments, shall be saved; but he told them to go and preach the Gospel, and it was with reference to it that he declared the importance of belief. He that believeth the Gospel cannot but believe in Jesus—that Gospel, of the application of the principles of which he gave many instructive examples. At one time a sinner was brought before him—she was a woman accused of sin and wrong; and while her accusers were filled with perfect horror at the enormity of her crime, he, the pure and stainless Jesus, does not appear to have been so borne down with alarm. He said, Let the first of your number who is without sin throw the first stone. Ye who are innocent of wrong become the executors of this guilty one. He turned his attention from them apparently, and while he seemed for a time busy with his own thoughts the accusers of the poor woman established an inquisition within themselves. They severally asked themselves, May I without sin put forth my hand to administer correction to this sinner for her wrongs. No; I am a sinner also. I have done wrong and cannot become her judge or executioner. They slunk away and left the poor woman there before Jesus; and when he lifted his eyes and saw her there alone, he said to her, Where are thy accusers, are they not here? No, sir, she replied. Then, I do not accuse you, said Jesus; and I wish you my friends to remember what follows, "Go thy ways and sin no more" were his concluding words. This is all the principle that Jesus ever taught to the world upon which he promises salvation. Why did not Jesus do as a great many are doing to-day? Why did he not tell the poor soul of the scene of his prospective suffering and anguish on Calvary; and that through that suffering alone she would be made to rise in peerless beauty to the presence of God; not because she had ceased from sinning, but simply because he had died. Jesus taught no such doctrine as this. If such comprises a portion of the counsel of his Father he did not make it known. I wish you to remember this, for the principle inculcated in it.

When Jesus found the Apostles laboring at their nets, did he tell them they

were his chosen ones, and that through that choice they were purified from sin? No; but he told them to leave their fishing-nets and follow him and he would make them fishers of men. In their following him their baptism was involved and their repentance was involved; these were but the results of their belief on him, and all those lessons of instruction which were kept before their minds, to the end that by their receiving and adopting them they might be saved themselves and become qualified to teach others the truth by which they, too, might be saved. This was the way the Apostle John was brought to this condition. He tells us that he was washed from his sins by the blood of Jesus. Can we not have the blood of Jesus applied to us? Yes; just in the same way that it was applied to the Apostle John; and I will tell you something that you will know when you have realized its application—not because I know so much, but that when you have learned it you may know that I told you the truth—and that is, when the blood of Jesus is applied to you, you will look back and see that there was practical purity, virtue and righteousness at the foundation of every blessing you have received at the hand of God. You will never find that one rebellious thought brought a blessing to you. If your iniquities have been washed away you will find it when you have become the humble suppliant to the throne of God and have refrained from doing wrong, when you have sought diligently to learn the truth and to give it an application to your actions, when you have "broken off your sins by righteousness and your iniquities by turning unto God;" then you will know that you have been blessed indeed, being cleansed from your sins.

It is not with a view to get people to believe less in the blood of Jesus and in all the advantages that accrue to humanity by his death that I speak; but would to God that I could awaken the world to a sense of the benefits mankind derive from his living! It does me more good to know that Jesus lived, a Teacher of righteousness; that he was not born a mute, but that he taught the principles of life and pointed the way to salvation, to happiness and bliss; that through obedience to the requirements of the Gospel we could



find rest and peace. I would that people could become rational, consistent believers in the Lord Jesus. There are certain things we must believe of Jesus, if the Scriptures be true. I say, if the Scriptures be true, because many bring home the flattering unction to their own souls that they believe in Jesus and yet do not believe what the Scriptures say concerning him. We believe that he is the express image of the Father's person; and that he is the Captain of our salvation made perfect through suffering. This requires a stretch of faith to believe, that Jesus was made perfect. We have, perhaps, been educated in the belief that he was perfect, but the Scriptures tell us, in the following language, found in Paul's letter to the Hebrews, that "It became him for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." From this declaration we learn not only that he was made perfect, but that he was one of many sons to be brought unto glory; and another Scripture informs us that he was the First-born among many brethren, the First-born of the sons of God. Then, we should believe on him in the relationship he sustains to us and to the Father. This is what I assume to be embraced in the idea of believing in Jesus. I infer that the Apostles believed thus, from the fact that they have the credit of having written these very statements from which we have drawn the conclusions we have arrived at. They were the men who were supposed to have best understood the mission of Jesus and what he said, taught and did while sojourning amongst mortality. Again, the Apostle Paul says, in making allusion to him,—"Because thou hast loved righteousness and hated iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." To believe, then, in Jesus, as the Scriptures revealed him, is to believe that he was anointed with the oil of gladness, and that there was a reason why he was thus anointed and exalted above his fellows, which was, simply, that he loved righteousness and hated iniquity; this, at least, is the testimony of the Apostles.

Seeing, then, that Jesus did not come

to tell the inhabitants of the earth any principle that had not been administered to himself, we perceive, strange though it may appear to us, that the immaculate Lamb of God had in himself the application of every principle that was or is to be applied to sinners. Can it be so? It was so: the Scriptures declare it to be so. When Jesus was anointed with the oil of gladness, because he loved righteousness and hated iniquity, the principle involved in so doing was simply that which has its application to the sinner who breaks "off his sins by righteousness and his iniquities by turning unto God"—by ceasing to do wrong and entering upon a course of obedience to the truth. "But, then," says one, "it was Jesus!" Well, I cannot help that. Who shall be accountable for what is in the Scriptures? I have found it in my path when the inquiry became awakened in my soul as to what Jesus had done for me. As a sinner needy of the truth and its blessing, poor and surrounded with poverty and wretchedness, I began to search, and the search has resulted in the finding that Jesus comes to me as my brother, as the bearer of the message of mercy, of the proclamation that "he that believeth and is baptized shall be saved," while he alone who does not believe is damned. I find, too, that he points me to a path he has walked in himself. He does not say to me that I must become obedient to the behests of Heaven, and that he walked through life regardless of them himself while here upon the earth. He came to do the will of his Father, to tell mankind the way he has walked in that they might travel in it onwards and upwards to the exaltation he had gained.

This brings Jesus to us as a Savior, yet none the less a brother. He comes to us in this character, and in it we are invited to believe on him. We are promised life eternal if we believe on him as the Gospel reveals him unto us, and this is the character in which it does reveal him. Was there aught but mercy in his mission? No; simply because his Father never designed aught but mercy for you and me and all humanity. The design of God in the beginning was to exalt humanity to eternal life and a glory that should cor-

respond with the interminable perpetuity of his existence; and the work of God is a glorious development in man of the principles of his own glory, greatness and power. Thus the Apostle says, "I am not ashamed of the Gospel, for it is the power of God unto salvation." Unto whom? "To them that believe, to the Jew first and then unto the Gentile." I wish you then to believe on him and on the Gospel which he has sent his servants to teach. If you do so you will leave off your wrongs, you will cease from sinning and love the truth more than a child loves honey. When the enfranchized soul begins to taste the sweets of truth and appreciate its value, giving it a direct and practical application, there is a wall thrown around that soul to guard and protect it. We get to understand the truth, and as we do so we see that there is a direct relationship between the application of truth to ourselves

and the attainment of that high destiny which is before us in the future. To walk onwards in the path of obedience is to do what Jesus did before us in all the days of his wretchedness, toil and suffering on the earth.

This presents to the mind of man a religion full of reason because it is true, and true because it is full of reason. It does not require man to perform any act but what there is a reason for. Let us try, then, and become reasonably religious. This will lead us to a comprehension of the truth; and that this may be the way we will look upon the religion of Jesus and seek to become possessed of that spirit which breathes of heaven's happiness and glory, that the kingdom of God may be established in the empire of our affections, and that we may forget all that is evil and ever love that which is righteous, holy and good, is my prayer in the name of Jesus. Amen.

## HISTORY OF JOSEPH SMITH.

(Continued from page 168.)

Samuel arrived in Quincy, and was there to assist his father and mother over the river on their arrival, and hired a house for them, into which he also assisted four other families of the Saints; and, according to the word of the Lord unto him, his brothers Joseph and Hyrum were delivered, and they arrived in Quincy in April, 1839.

He moved, in company with Don Carlos, on to a farm which he rented near Macombe, McDonough county, where he spent the season farming.

Elders W. Woodruff and J. Taylor called upon them as they went on their missions to England, and held a meeting with the Saints in that place (Oct. 11th, 1839). Don Carlos preached, and was followed by Samuel, who enjoyed much of the Holy Spirit, and bore a strong testimony to the truth of the Work of God. He assisted the brethren upon their journey.

In September, 1840, Samuel received the following blessing from under the hands of his father, Joseph Smith, sen., upon his dying bed:—

'Samuel, you have been a faithful and obedient son. By your faithfulness you have brought many into the Church. The Lord has seen your diligence, and

you are blessed in that he has never chastised you, but has called you home to rest; and there is a crown laid up for you which shall grow brighter and brighter unto the perfect day.

When the Lord called you he said, 'Samuel, I have seen thy sufferings, have heard thy cries and beheld thy faithfulness; thy skirts are clear from the blood of this generation.' Because of these things, I seal upon your head all the blessings which I have heretofore pronounced upon you; and this, my dying blessing, I now seal upon you. Even so. Amen.

His wife bore to him four children—viz., Susannah B., Mary B., Samuel Harrison Bailey and Lucy B. His wife Mary died January 25th, 1841.

In April, 1841, he was sent on a mission to preach the Gospel in Scott and adjoining counties, Illinois. May 3rd, he married Levira Clark, daughter of Gardner and Delecta, born in Livonia, Livingston county, New York, July 30th, 1815. He preached during the summer and fall, his wife remaining with his father-in-law.

In the month of November he returned to Nauvoo, taking his family with him, where he remained during the winter, and also the summer of 1842, during

which time he worked mostly for Joseph, and harvested in the country.

In the fall of 1842 he removed to his brother William's tavern at Plymouth. In the summer of 1843 he was often at Nauvoo. In the fall he chopped wood, and prepared his farm by making fences and clearing off the timber, preaching the Gospel in the vicinity as he had opportunity.

In the spring of 1844 he cultivated his farm, and upon hearing of the imprisonment of his brothers in Carthage jail, he repaired thither on horseback to see them. While on the way he was pursued by the mobocrats; but in consequence of the fleetness of his horse, he was enabled to reach Carthage in safety, from whence he went to Nauvoo in company with the bodies of his martyred brothers, Joseph and Hyrum.

His wife, Levira, bore to him three daughters—viz., Levira A. C., Louisa C. and Lucy J. C.

He was soon after taken sick of bilious fever, and died on the 30th of July, aged 36 years."

The following extract is from his obituary notice, published in the *Times and Seasons* :—

"The exit of this worthy man, so soon after the horrible butchery of his brothers, Joseph and Hyrum, in Carthage jail, is a matter of deep solemnity to the family, as well as a remediless loss to all. If ever there lived a good man upon the earth, Samuel H. Smith was that person. His labors in the Church from first to last, carrying glad tidings to the eastern cities, and finally his steadfastness as one of the witnesses to the Book of Mormon, and many saintly traits of virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, shall be given of him hereafter as a man of God."

The brethren of the Twelve arrived in Chicago in the evening, and tarried over night at the Lake-street house.

Friday, 2.—A meeting of the citizens of Hancock county was held at the Grove, west of the Temple. Great excitement prevailed through the county. The mob party were determined to elect officers who would screen the murderers of Joseph and Hyrum Smith and exterminate the Mormons.

The meeting resolved to support candidates who were in favor of preserving order and enforcing the laws. The following candidates were agreed upon :—Miner R. Deming, sheriff; Daniel H. Wells, coroner; George

Coulson, commissioner; J. B. Backenstos and A. W. Babbitt, representatives.

President Young and company took stage at seven a.m., for Galena; passed over delightful country, but very bad roads; had to walk over mud-holes and bad places, and had to carry poles or rails on their backs to pry out the stage coach.

Saturday, 3.—Elder Sidney Rigdon arrived at Nauvoo from Pittsburgh.

Elders P. P. Pratt, W. Richards and George A. Smith invited President Rigdon to meet in council at eight o'clock to-morrow morning, which he agreed to.

The Twelve continued their journey through the day and night by stage. While upon their journey they overtook a company of Norwegians who were travelling with ox-teams, and heavily-loaded wagons, one of which was stuck fast in the mud, blocking up the road, while several of them were whipping the oxen and bawling to them in the Norwegian language, which seemed to frighten the oxen, but they were unable to move the wagons on.

After sitting and looking at them a moment, President Young got out of the coach and stepped up, and took the whip out of the hands of one of the Norwegians, telling them all to stand out of the way.

He then talked to the oxen in a tongue which was not understood by Norwegians or English, and touching them lightly with the whip, they instantly pulled the wagon out of the mud and continued the journey, much to the astonishment of the Norwegians and the surprise and amusement of the passengers on the stage.

Sunday, 4.—Elders P. P. Pratt, W. Richards and George A. Smith met in council, and waited an hour for Elder Rigdon, who excused himself afterwards by saying he was engaged with a lawyer.

10 a.m. Meeting at the Stand. Elder Rigdon preached from the words, "For my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord." He related a vision which he said the Lord had shown him concerning the situation of the Church, and said there must be a guardian appointed to build the



Church up to Joseph, as he had begun it.

He said he was the identical man that the ancient Prophets had sung about, wrote and rejoiced over, and that he was sent to do the identical work that had been the theme of all the Prophets in every preceding generation. He said that the Lord's ways were not as our ways, for the Lord said he would "hiss for the fly from the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria," and thereby destroy his enemies; that the time was near at hand when he would see one hundred tons of metal per se-

cond thrown at the enemies of God, and that the blood would be to the horses' bridles; and that he expected to walk into the palace of Queen Victoria and lead her out by the nose, when none would have power to say, "why do ye so?" and if it were not for two or three things which he knew, this people would be utterly destroyed, and not a soul left to tell the tale.

Elder P. P. Pratt, in referring to the remarks of brother Rigdon, on a subsequent occasion, said, "I am the identical man the Prophets never sang nor wrote a word about."

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, MARCH 21, 1863.

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### TO THE SAINTS AND INTENDING EMIGRANTS—NAMES, &c., REQUIRED IMMEDIATELY.

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We have deferred calling upon the Elders and Saints for the names and deposits of those intending to emigrate, until we should hear definite intelligence from President Young respecting the arrangements, this season, for the sending down of teams to Florence to carry up the poor. We are happy to be able to say, that we are now in a position to give every encouragement to the poor who are able to raise the sum necessary to take them to Florence, to use every exertion in their power to complete their preparations for their departure in the spring. We wish the Elders and Saints to send up the names and deposits immediately, of those intending to emigrate. *Let not an hour be lost*, for the season is so far advanced that it is imperatively necessary that we should be advised of the number of those who are going, that we may make timely arrangements about vessels, &c. As we have had many inquiries already made of us respecting the time that the vessels will sail, we will here state, for the information of all, that it is quite likely (though it is impossible for us at present to state the exact days,) the first ship will sail about the 25th of April, and they will continue to depart until about the 20th of May. As we cannot specify the exact day upon which the last ship will sail, it will be well for all those who intend going by it, not to calculate too closely on the date we have given, as it may possibly sail a few days before or a few days after. It will be advisable for all those who are intending to go through to the Valley with their own teams, to sail by the first vessel, as they can start on their journey as soon after they reach Florence as they can complete their arrangements.

We must urge again upon the attention of all interested the great necessity of not letting any time be lost in sending in the names and deposits. In times past

many have deferred sending in their names and deposits until within a few days of the Emigration commencing to leave, and then, perhaps, desiring to go on the first vessel sailing. This has caused us considerable inconvenience, and should be avoided, if possible. There are, doubtless, some who, from the peculiar circumstances in which they are situated, cannot know definitely whether they will be able to go or not, until the time for starting is close at hand; but cases of this description are few. The majority can forward their names and deposits immediately.

We herewith append some instructions relative to the Emigration, which we intended to issue to the Elders as a circular alone; but, as the information is needed by all, we have concluded to insert it in the *Star*, as it will be more likely to be preserved for future reference in that form than in any other.

For the guidance of those practically engaged in the business of the Emigration, throughout the Conferences, we have considered it advisable to furnish them with some instructions upon the course to be adopted and pursued in respect to it, as many of our brethren are unacquainted with the manner of conducting this branch of the Church business on behalf of the Saints.

It would be well for those of the Saints intending to emigrate to Utah, to arrange their business with the Presidents of the Conferences instead of this office direct, who can make arrangements for the intending emigrants with less difficulty than they could themselves.

When individuals decide on emigrating, it will be necessary for them to furnish the President of the Conference with the name, age, occupation, and country where born, of each person in the family; also £1 per head for all over one year old, as deposit to secure sea passage to America. In the case of females, let it be understood that their social condition is necessary to be given—wife, widow or spinster, as the case may be. In the event of persons having deposits in the Individual Emigration Deposit Account, they can authorize the President to apply the requisite sum for ship deposits from their accounts, which can be charged thereto in the usual manner, and which will then stand upon the books of this office to their personal credit, thus relieving the Conference of further responsibility of such credits. After obtaining the names of the intending emigrants and their ship deposits, or authority to transfer them from their accounts in the Conference, it is the duty of the President to draw up an order on me in favor of these emigrants, in form something like the following:—

Please to receive the following-named persons as emigrants to Utah, and credit them with the amounts opposite their names as deposits, to secure for them sea passage in the vessel sailing about \_\_\_\_\_ for the United States; and charge the same to the Individual Emigration Deposit Account of the \_\_\_\_\_ Conference.

The District and Conference Presidents are required to sign such and all other orders on the Individual Emigration Deposit Accounts. Following this order a list should be given of the names and amounts in question, in form, with the above-named particulars. Opposite the name of the head of each family, give the full amount of deposits to be credited to the family.

When a vessel is engaged we will notify such applicants as wish to go about the time it is engaged to sail, by printed circular, giving every instruction necessary to be observed by the emigrants in making their preparations previous to embarkation. Attached to this notification circular is a leaf, which is intended for those who purpose embarking in the vessel it relates to, to fill in as the form directs. Those refusing to sail by her must return the whole circular informing

us of their intention. Heretofore many of the Conference Presidents and others have signed these papers for the emigrants; but, in such instances where it can be done, it is essential that the *emigrants*, themselves, place their signatures to them. In order to forward these circulars to the emigrants, we must be furnished with their addresses, which the Conference Presidents can do at the time they send in the names of the applicants; or, if necessary, they can instruct us to forward them in packages to themselves, the Travelling Elders, or any other person who may be appointed to act on behalf of the emigrating Saints.

If we receive a reply that passengers will embark in a certain ship, we immediately secure berths for them; and if they do not embark in that ship, *their deposits are forfeited*, unless they are prevented by sickness or death, when we require to be informed of the fact at the earliest moment, so that substitutes may be procured to occupy the berths thus rendered vacant. These regulations respecting passage are necessary to secure the office from the loss that would accrue from a ship going to sea with a number of empty berths.

Let the person who accompanies the emigrating Saints to Liverpool, from the Conference to which they belong, provide himself with an order something like the following:—

Please to credit the undermentioned individuals with the balance of their sea-fares, as per amounts opposite their names, and pay to them, respectively, the amounts under the head "balance of account to be withdrawn," and charge the total amount thus credited to the Individual Emigration Deposit Account of the Conference.

Following this order let the names be inserted; and in the column for "balance of sea-fares," ruled for the purpose, state the amount for the whole family opposite the name of the head of the family; and where a residue exists, after the balance of sea-fare is transferred to the credit of the individuals, state the amount in another column, ruled for the purpose, and headed as the above order directs. In cases where the emigrants have no credit in the Conference Account, they can either deposit their means to secure their Contract Ticket with the person who is authorized to act on their behalf, or personally apply at this office for them. Whoever performs the business, let him obtain all the notification papers issued from this office, from the emigrants whose business he is conducting, and, on applying for the Contract Ticket, hand them to the clerk acting in this department. In such instances where the emigrants will not be accompanied by any person to act for them at this office, from the Conference to which they belong, let the Conference President furnish each, who has means deposited in the Individual Emigration Deposit Account, with the requisite order, and instruct all to preserve their notification circulars to present here when applying for their Contract Tickets.

If the Elders to whom this circular is particularly directed will make themselves thoroughly acquainted with the information it furnishes upon the course to be pursued when the season of emigration opens, it will save considerable difficulty both to themselves and this office, and would probably prevent pecuniary losses to them and the Conferences, which have heretofore arisen through a want of knowledge upon the manner of conducting the business they have undertaken.

HOME NEWS.—We have received a very interesting letter from the Quorum of the Twelve, from which we make copious extracts, and have much pleasure in presenting them to our readers, in the present number, believing they will peruse them with more than ordinary interest.



**ABSTRACT OF CORRESPONDENCE.**—Elder Fotheringham, President of the South African Mission, writing from Port Elizabeth, South Africa, on the 14th of January, says,—“In this Mission matters are in a much better condition than they were one year ago. When I take a view of our past year's labor, I consider the Lord has greatly blessed our operations. Elders Atwood and Stock arrived here on the 30th of December, in good health and spirits, after an agreeable voyage of 32 days. We were glad to see our brethren from Zion and hear their voices. We feel to urge the Saints to strain every nerve to emigrate to Zion as speedily as possible.”—Elder Jacob G. Bigler writes from Leeds on the 23rd ult., informing us of his travels and labors. He had visited Sheffield, Stavely and Chesterfield, in the Sheffield Conference, and Leeds and Bradford in the Leeds Conference, attending meetings with the Elders laboring in those places, preaching and endeavoring to build up the Saints and call sinners to repentance, though he has been suffering considerably from sickness. He enjoyed good times with the Saints, and reports the Work to be progressing where he has been.

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## CORRESPONDENCE.

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### D E S E R E T.

Great Salt Lake City,  
Jan. 22, 1863.

Elder George Q. Cannon.

Dear Brother,—Yours of 13th Dec., addressed to President O. Hyde and Quorum, was duly received. Those of us who are in the city thought proper to make you an answer, at his request.

President O. Hyde has labored for the past year almost entirely in the County of San Pete, and sometimes in Juab and Utah Counties, measurably sustaining himself by cultivating a farm with his own hands when he is not actually engaged in giving counsel or preaching, and has probably never worked so hard in his life as during the past year. His residence is at Springtown, a town of about seventy families. The progress of the Saints in that county has been quite satisfactory. Elder Hyde has preached and travelled constantly in the seven principal towns, preaching faith, good works, patience, forbearance, long suffering, kindness, forgiveness of injuries and industry, by precept, as well as by example, being at once a comforter, counsellor and father among the Saints.

Elder O. Pratt moved a portion of his family to the cotton country in the fall of 1861. In August last he was elected a member of the House of Representatives, and came to this city in November

last. He was elected Speaker of the House, an office which he filled with much ability. While in the South, he twice made a circuit of the Counties of Washington, Iron and Beaver, preaching in the principal settlements, the two circuits making about four hundred miles travel. He has opened a garden and brought it into cultivation, setting out fruit and shade trees, and has laid the foundation for a house, although he has lived in a tent all the time; it seems a little pleasanter to recollect that his neighbors were in the same situation.

Elder Taylor resides in this city, where he preaches considerably in the Tabernacle, and has also preached many times in the Counties of Utah, Davis and Weber; and has accompanied the President in all his excursions, both North and South, to visit the Saints, and doing a large proportion of the preaching on those occasions, everybody wanting to hear Elder Taylor. He is engaged in machinery, having established a grist mill in Utah County, a carding mill and grist mill in Weber County, and in manufacturing nails in this county.

Elder Woodruff has, in the first place, been constantly engaged in the Endowment Rooms always once, and sometimes as many as four times a week, devoting the residue of his energies in the Historian's Office, in the cultivation of a farm in the vicinity of the city, and in the

manufacture of the best article of molasses in the county; he is also President of the Deseret Agricultural and Manufacturing Society, and President of the Jordan Irrigation Company: in addition to this, he is Chairman of the Board of Examination of Physicians, which, although not occupying so great an amount of time, is a matter of no small interest, as we have been imposed upon in this country by the pretensions of all species of quacks—Allopathic, Homœopathic, Old School, New School, Electro-Biological, Astrological, Hydrophathic, Thomsonian, semi-Thomsonian, and simmered-down Botanic. The interest which Elder Woodruff has taken in endeavoring to sift out the excessive poison and to modify the other extremes of heat and cold, have, doubtless, been beneficial to the community. Drs. Anderson and Taite are the principal surgeons; Dr. Dunyon has an extensive practice; Dr. Hovey is extreme Thomsonian, and thoroughly cooks his patients; Dr. Levi Richards practices very little, being feeble in health. There has been an immense sight of whooping cough and a hoarse cough very much resembling it, without the whoop, which has caused many deaths, but principally among children. The result of all these labors of Elder W. show upon him the wear and tear very materially.

Elder George A. Smith has devoted about nearly half the past year inside the Historian's Office, though by no means as efficient as formerly; has travelled and preached to the Saints in Tooele, Davis, Great Salt Lake and Utah Counties considerably, and accompanied President Young on all his preaching expeditions, and took an active part in organizing the Mission to the cotton country, assisted by F. D. Richards; most of the Twelve being absent from the city at the time; upwards of 500 men having moved to the cotton country in the last fifteen months. Part of his family reside in Great Salt Lake City, part in Provo and part in Parowan. He is the heaviest man of the Twelve, weighing 270 lbs.; deprived of the pleasure of dancing for three years from a sprained ankle, &c.

Elder Amasa M. Lyman arrived here Sept. 16, 1862. Since that time he has visited and delivered addresses in nearly

all the settlements in the south part of the territory. He was elected a Representative to the Legislative Assembly from the County of Beaver. He is now making arrangements to establish himself permanently at Fillmore, in Millard County.

Elder Benson resides at Logan, in Cache County, having moved his family and established himself in that place. He is building mills, raising cattle and cultivating fruit. His labors are extended to twelve principal towns in the county. He has devoted his time to preaching and setting in order the things that are wanting, the chief difficulty being to manage the relation of the Saints with the predatory Indians; the settlers in that region of country have been heavily taxed by them. Elder Benson visited the cotton country with President Young. He has sat in the Legislative Assembly forty days. He is the first person who has raised an apple in Cache County.

Elder C. C. Rieh principally resides at Centerville. Since his return he has been teaching the Saints in Davis, Morgan, Tooele, Utah and Great Salt Lake Counties, and looking after those interests which an absence of two and a-half years makes absolutely necessary.

Elder Lorenzo Snow resides at Brigham City, in Box Elder County. He has also accompanied the President on his visits. He has preached considerably in Box Elder and adjoining counties. He has built mills and induced the people to build an elegant Court-house, and his inspiring spirit has had its effects in making Brigham one of the best architectural towns in the territory. He is a patron of the fine arts, which is visible in everything round him. He bears his age remarkably.

Elder Erastus Snow moved his family to the cotton country a year ago last November. He took a very active part in presiding over the mission. He designed the plan of the city of St. George laid it out and commenced its settlement. He has been constantly engaged in preaching, counselling, and building mills and putting up machinery, his family also being compelled to live out of doors during the past year. He has travelled and preached through Washington and adjoining counties, devoting

his energies to the development of cotton and other products, suitable to that climate, desirous that the Saints may be clad in home-made.

Elder F. D. Richards has built one of the best grist mills in the territory, which he has got in successful operation. He has preached considerably in this, Davis and adjoining counties.

Distance to Elder Hyde's location, 40 miles; to Elder A. Lyman's, 165; to Elders O. Pratt and E. Snow's, 340; to Elder E. T. Benson's, 90; to Elder C. C. Rich's, 14; to Elder Lorenzo Snow's, 60. This kind of summary shows you that our Quorum has been exceedingly busy in counselling and settling difficulties, making farms, establishing manufactures, travelling, preaching and looking after families not too amply furnished, legislation, and a good deal of hard thinking and making new settlements.

President Young enjoys excellent health; cares multiply around him. He personally superintends everything of a public nature as far as possible. To conduct his private affairs would seem work enough for any man. He attends the Bishops' meetings, visits the Endowment House on almost every occasion, being as near as a man can be "everywhere present," preserving in his communications with the brethren the same simplicity of intercourse and implicit dependence upon the providence of God as when he used to travel and preach without purse or scrip.

President Kimball's health is poor. He is compelled by necessity to remain at home, although he is always at his post in the Endowment House, where he presides.

President Wells has also suffered severely from sickness both the last and present winter. He has been at his post as President of the Legislative Council when the bed-chamber was more fitting to his condition. It is very hard for him to be confined, for his life has been one of the most active and studious.

The telegraph has afforded us much direct information, having been for the last six months more punctual than the mail. In Great Salt Lake City, to hear of battles as they progress in the States is certainly one of the wonders of the age.

Colonel Connor has issued an order

to the forces at Camp Douglas prohibiting them from attending the Theatre. It was done, no doubt, to show that he would not patronize a Theatre belonging to Brigham Young; but since then it has been better attended than before. A detachment left to-day for the north, reported to be an expedition against the Indians north of Cache Valley.

Elder Hyde expressed a wish to be kindly remembered to you, in which all the members of the Quorum join.—Your friend, brother and well-wisher,

GEORGE A. SMITH.

We have heard the above letter read, and, approving of the same, sign our names as evidence thereof.—Very respectfully your beloved brethren in the Gospel of Jesus,

ORSON HYDE.

W. WOODRUFF.

AMASA M. LYMAN.

## ENGLAND.

### LONDON CONFERENCE.

30. Florence-street, Feb. 28, 1863.

President Cannon.

Dear Brother,—Knowing that you would like to hear from me, I will endeavor to give you a synopsis of my doings here in the London Conference.

I reached this place on the 3rd inst., after a pleasant ride from Cheltenham, and found everything in a healthy condition throughout the Branches, and the kingdom of God making rapid strides in the hearts of the people. Although a spirit of persecution still exists, and many are on the look-out to find something to say against the Latter-day Saints, yet the wise policy pursued by the Saints in all their meetings has baffled and so completely nonplussed their enemies that they despair of ever being able to overthrow the kingdom of God. I was interrupted by an individual the other evening, while bearing my testimony to the truth of this Work; but he was so quietly and instantaneously shown out of the door that I had no time to answer his questions, even had I been inclined to do so. Except by a few boys, who kick the doors occasionally, we have been unmolested in all our gatherings, for which I thank God.

The spirit of emigration is making such headway here that it will almost



make a clean sweep, and the London Conference will undoubtedly feel it for some time. But, under the Presidency of brother Bentley, I think it will soon regain its accustomed vigor and numbers, on the same principle that it has recovered itself from last year's emigration. Brother Staines told the Saints last year, that they need not feel cast down in their hearts because their numbers were temporarily diminished, for, if they would be faithful, their friends and others would come into the Church, before another year would roll round, to more than make up for those who then started for the Valley. His words have been more than fulfilled; and, in all probability, there will twice the number emigrate from this Conference the coming season that did last. This is really encouraging to the brethren. They all see the hand of God in their deliverance; and I believe that his name is praised in sincerity by the majority of those here who have taken upon them the name of Christ. Your proposed visit to London is hailed with delight by your humble servant; and I anticipate a good time in company with you and brother West, and shall take pleasure in making the visit one long to be remembered by all. Give my kind regards to all the brethren, and believe me your brother,

BRIGHAM YOUNG, Jun.

#### HEREFORDSHIRE CONFERENCE.

Newport, Mon., March 2, 1863.

President Cannon.

Dear Brother,—I embrace the present opportunity of writing you a few lines to inform you of our doings and prospects in this part of the vineyard.

A Conference was held at Abersychan on the 8th of Feb., at which Elders W. G. Smith, Wm. Thurgood and George Taylor were present. The morning meeting was devoted to hearing from the Branch Presidents, who reported favorably of the Work in their different Branches. Brothers Smith and Thurgood followed with appropriate remarks, exhorting the Saints to live so that the Spirit of God would abide with them continually. In the afternoon meeting, brother Smith presented the Authorities, who were unanimously sustained. I

then read a Financial Report, which was accepted; after which, brothers Smith and Thurgood addressed the meeting at some length, touching on the law of Tithing and showing the blessings to be derived from cheerful obedience to it, and testifying that those who would do so would have greater blessings, both spiritual and temporal, than they who failed to do so. At the night meeting many strangers were present, when brother Thurgood spoke on the necessity of there being Prophets and Apostles in the last days, quoting from the Old and New Testaments and from revelations given in these days to prove that Joseph Smith was a Prophet of the Lord.

Throughout the day a spirit of freedom was manifest and all expressed themselves satisfied, and many said they had never enjoyed themselves better in their lives.

The following Tuesday brothers Thurgood and Taylor started for their fields of labor. Brother Smith and I held a meeting that night in Pontypool, and the next night in Blaenavon. At both places we enjoyed ourselves much. The next day we went to Abergavenny, a small town on the banks of the River Wye, which for romantic scenery cannot be surpassed. Took train at this place for Hereford, where we held another Conference, or rather District meeting. This was on account of its being too far for the Saints of Hereford to go to Abersychan. We held two meetings, in which the usual business of hearing the reports from Branches and presenting the Authorities was attended to. Brother Smith and myself gave such instructions as the Spirit dictated. On the following Monday brother Smith returned to his field of labor.

I can say for the people of this Conference, they are kind and warm-hearted and are desirous of building up the kingdom of God on the earth. We are baptizing a few, and many are inquiring. Not many will gather home this year, but, if the way should be open in 1864, they will make up for it.

Praying God to ever bless you, I remain your brother in the kingdom of God,

G. W. GRANT.

## SWISS AND ITALIAN MISSION.

Genève, Switzerland, Feb. 27, 1863.

President Cannon.

Dear Beloved Brother,—It is with pleasure that I again resume the pen to give you a few items as to our progress.

Firstly, I will say that we are in the enjoyment of excellent health, and blessed with a portion of the Spirit of our Master, which causes us to rejoice continually in the good cause in which we are engaged, and more especially when we see the fruits of our labor.

On the 13th inst., Elder J. Huber and myself took train for Berne, where we arrived in the evening and met a few of the Saints who have been induced to enter the fold through the labors of brother J. T. Gerber, and spent a very pleasant evening. On Sabbath, the 15th, Elders Gerber, Huber and myself climbed a mountain in the morning and entered a forest, where we called on our heavenly Father to guide and direct us through the day, &c. We then descended to the place where we met the Saints in Steffesburg when you were with us, and found the room filled to overflowing. I addressed the Saints for a short time, and brother Huber followed about an hour, when I again spoke for about an hour. I believe each meeting grows better: the Saints seemed to rejoice greatly, and I can say that they have really been advancing in their education as members of the Church of Christ. We gave them such instructions as the Lord favored us with, which were rich and abundant, and left them with our blessings.

Elder Gerber and I took train for Keasen, half way to Berne, and visited a family, about four miles in the country, who are preparing to emigrate this season, and continued our journey to Berne in the evening, where we met some twenty of the Saints and addressed them for an hour and a-half, and had an excellent meeting, in which all seemed to rejoice. We put up at the Star Hotel for the night, but got no sleep, owing to the row in the street and ringing of fire-bells, beating of drums and rattling of fire-engines during the most of the night. Five houses were stripped from top to bottom, and the whole town disturbed, leakage of the gas being the cause of the fire. On the 19th we

arrived at Biel, and held a meeting in the vicinity. In this Branch the Saints have made more progress than in any I have seen for so short a time. We had an excellent meeting and a free flow of the Spirit.

On Sunday, the 22nd, we held two meetings in St. Imier, and gave such teachings as the Lord favored us with; and throughout the entire trip we had good times, and the Lord truly poured his Spirit out upon us in rich abundance, for which I feel to thank him continually. On Monday we arrived in Geneva, and found all feeling well. Last evening we had another meeting in Geneva, in which one new member presented himself for baptism and one of the long strayed ones desired to be admitted again into the fold. We have had excellent meetings, and many strangers attended, and hopes are favorable in several quarters, though the Adversary is by no means asleep, but is doing all in his power to rouse the authorities and his workmen, the priests, against us. We rejoice in our labors, and thank the Lord that we are able to combat error with truth, and that, too, which must and will prevail despite all else. I ordained a Teacher in Berne, who is taking hold with his might for the spread of the Gospel.

Brother J. Beck writes from Aechelberg, kingdom of Wurtemberg, that he has held several small meetings and has several ready for the water, although the priests of the day have had him up and treated him to twelve hours' free lodgings! He, however, writes in good spirits, and says he rejoices in the prospect of being able to establish a Branch of God's kingdom in his native land. The priest of the community read him a portion of the law, which he sends me as follows:—"No religious society is permitted to assemble without the consent of the Ecclesiastical Council of that community; and, if they permit, they must attend in order to hear what is going on; if they refuse, permission has to be sought from the higher authorities." Thus, you see, brother George, that in that quarter we have no very extra hopes of doing much openly until the Lord sees fit to change the laws or soften the hearts of the servants of Belial.

Brother Huber writes from Toggen-